THE RELIEF SOCIETY MAGAZINE

VOL. XI JULY, 1924 NO. 7

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4 tsp. cocoa, 6 tsp. sugar, 3 cups boiling water, 1 cup Carnation Milk, ½ tsp. salt.

Mix cocoa and sugar in a cup. Have water boiling. Heat cocoa pot by allowing hot water to stand in it for a few minutes. Heat Carnation Milk by standing cup of Carnation Milk in basin of hot water for five minutes or more. Pour a little boiling water into cup of cocoa and sugar to dissolve them. Pour into cocoa pot, add remainder of water, boiling hot, then the hot Carnation Milk and salt. Serve at once. Makes four cups.

After filling cups add two tablespoonfuls of whipped Carnation Milk, or drop a marshmallow into each cup.

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1 cup Carnation, ¼ tsp. gelatine. Dissolve the gelatine in a tablespoonful of cold Carnation; melt in the remaining milk which should be at the boiling point. Cool by placing in a bowl surrounded by cracked ice. When cold whip until stiff. It may be sweetened and flavored to taste. This recipe makes one pint of whipped Carnation which will stand up for many hours.

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Pioneer Mothers

By Carrie Tanner

The pioneer mothers! Oh, blest be that name,
Now destined to honor, and glory, and fame,
For the strength of their faith, their courage and love,
To live for the truth as revealed from above.

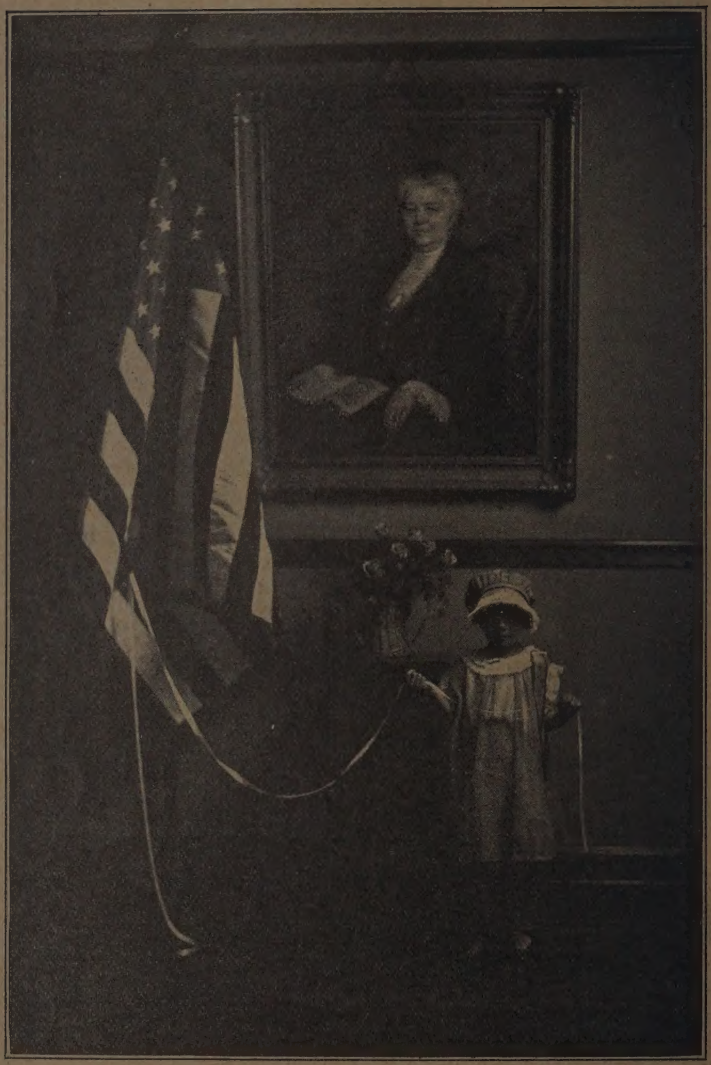
The stern, barren land of the mountainous West,
By prophets foretold, was their haven of rest;
Their journey's hard toil o'er swift rivers and plain
To "This is the place," brought their well-deserved gain.

The marvelous changes their faithful hands wrought,
The solid foundations their labors have bought,
Through trials that tested the depths of true heart,
Proclaim, to their honor, how noble their part.

They sang their loved anthems and songs full of cheer,
As they labored for home and all it held dear,
And when they knelt down in their sweet evening prayer,
The spirit of peace and contentment was there.

The widow, the orphan, the stranger they clad,
The heart of the sick and the mourner made glad,
Ah! well may we reverence, and flowers entwine
In mem'ry of those whose names we enshrine.

And though there are graves where the green grasses grow,
And tears of true love that will silently flow,
We know those dear mothers now gone to their rest,
In realms of great glory, with God, are they blest.



UNVEILING OF PRESIDENT WILLIAMS' PORTRAIT

THE

Relief Society Magazine

Vol. XI JULY, 1924 No. 7

Unveiling of President Williams' Portrait

By Alice Louise Reynolds

A pretty ceremony accompanied the unveiling of President Clarissa Smith Williams' portrait, Wednesday, April 30, 1924, at four o'clock, in the reception room of the General Board.

All day long the beautiful new silk flag, first used at our recent conference, stood against the wall, apparently, concealing something. At four o'clock the members of the Board shifted their chairs, and presently Sister Williams' husband and her aged mother, Susan Smith, wife of President George A. Smith, entered the room, followed by a goodly representation of her family. Among them was an only granddaughter, little Josephine Darger. She stepped toward the flag, pulled a white ribbon, attached to one corner, and the portrait was revealed. Walking into the adjoining room and taking up a little green basket receptacle filled with Killarney roses, she brought them in and placed them on a little stand beneath the picture. The roses were selected by Mrs. Amy Whipple Evans, a member of the committee.

Counselor Louise Y. Robison, chairman of the committee, made her report. This was followed by a tribute from Counselor Jennie B. Knight, and from the General Secretary, Mrs. Amy Brown Lyman, and from Emma A. Empey, Sarah McClellan, and Lotta Paul Baxter of the General Board. Honorable W. N. Williams, who has worked in conjunction with the committee, expressed his appreciation both for the quality of the portrait and the desire on the part of the Board that a picture of President Williams should be placed with the other presidents in the Board Room.

It was a moment of real power and up-lift when the portrait came into view, revealing, as it does, so much of dignity and womanly poise. Many who have seen the portrait feel that Lee Greene Richards, the artist, has never excelled in his portrait painting, the portrait of President Williams.

GRANDMA SIDWELL

What the Pioneers Ate

A Letter to Dr. E. V. McCollum, Noted Nutrition Specialist, of Johns Hopkins University

By Miss Jean Cox, State Supervisor of Household Economics

January 17, 1924.

Dear Mr. McCollum:—While I think you realize how difficult it is to get any first hand information in pioneer food stories, I hesitated whether to send this 1847 pioneer food history which I obtained from Mrs. Adelia Sidwell, one of the original pioneers, who was only six years old when she came to Utah. She is eighty-two years old now and was too feeble to answer the questions very specifically or tell much about disease. The most prevalent disease was what she called "Mountain Fever."

One thing she emphasized was the almost continuous hunger and desire for sweets and fats.

She said, "We were always hungry." The meat consumption

was low. They had deer and bear meat occasionally, and when starvation stared them in the face they killed one of their precious cows, which was not in first class condition after the long journey half way across the continent. One of the interesting things she told me in this connection was that they ate almost the entire animal. They even made "soup" out of the hoofs, scalded the skin, scraped it, cut it up and cooked it with pigweeds, which was a generous article in their diet. The intestines were also cleaned and utilized in the same manner. Brains, livers, lights, hearts, kidneys, were also eaten. She told of some boy guards, when the journey across the plains was almost finished, who stole the only pair of shoes left in the company and made "soup" of them. These belonged to an old lady, but the boys' growing stomachs did not respect ownership. They were so hungry that there was nothing left of the leather when their owner looked for her shoes the next morning.

This semi-starvation period lasted several years, as the first crops were not all successful. They raised corn before they did wheat. For several years they used cornmeal much of the time. This was coarsely ground and well cooked in an iron pot. They also had corn dodgers, or johnny cakes. When they had milk they used it generously, but for the first year or two they had very little milk or butter as almost all of the cows which had been used as oxen "went dry" when they got to the mountains. Even the cornmeal was rationed. They had a little porridge and a corn dodger a day. Ten years after their arrival they had more corn and wheat than they could use.

The second year they had a few carrots and beets. The potato seed was brought from California, and for the first crop there was only enough for several hills so the potato was not a common article of diet the first few years.

For years bread was made light with saleratus which they gathered from the lower lands. They also made salt rising bread. When immigrants came from Denmark they brought the first yeast to Utah which replaced the other kinds of bread.

One source of *sweet* food was "Honey Dew" which was a juice or sap from the willows during certain times of the year. The branches were rinsed off in a bucket of water and the water was eagerly drunk. Mrs. Sidwell said, "It was like the manna of old," but anything sweet would taste good to half starved children.

They made cornstalk molasses which wouldn't be considered much of a delicacy now. Later they raised beets, which they ground, pressed and boiled down. This was rather bitter but it was sweet. Some years later cane molasses was made in several districts of the territory where the weather was warmer. Bees were not brought to Utah for some years. They used wild serv-

ice berries, choke cherries, elder berries, and squaw berries from which they made "lemonade." Red berries were dried and used in puddings in the winter. They seemed to be as hungry for acids as for sweets.

The following is her version of three grains of corn: Her mother was looking over seeds in the spring and dropped three grains. This little girl picked up the three grains, parched them on the shovel, ate one, gave one to the younger brother, and divided the other one between them. She says she still remembers the taste of that parched corn.

Perhaps the above indicates the development of a diet which seems to have met nutritional requirements more fully than the typical American diet of today. There was a generous use of milk and milk products. Not much meat was eaten. Root vegetables and cabbage were used generously. In the spring they ate sego lily onions or bulbs (this is the State flower now); different kinds of greens were used. Water cress, pepper cress, and green onions were used early in the spring. Fruit raising was developed; wild berries gathered and dried were used quite abundantly. Sorghum molasses and honey were used quite generously. Whole grains were milled locally, and little was removed except the bran, until about 1880. Cracked wheat and grits varied the cornmeal mush.

Mrs. Sidwell has always been an outdoor woman. This may also be of interest to you. In spite of the starvation period and interim of meager diet, Mrs. Sidwell is a large, finely developed woman who has had eight children, all of whom are living now. She usually played the leading part in home dramatics in Shakespearian productions. In fact, she could make the average college professor uncomfortable with her knowledge of Shakespeare, the Bible, and general history. She has written some bits of local history which, according to Professor Marshall at the University of Utah, have more literary merit than anything else written in the state.

Although she is from my home town, except for one or two recent illnesses, I do not remember her being ill. Several of her grandchildren are very clever musicians.

JEAN COX.

January 29, 1924.

Dear Miss Cox:—It seemed very good indeed to hear from you again. I appreciate very much indeed your extremely interesting letter telling about Mrs. Sidwell's account of the manner in which the pioneers lived when they first went to Utah. I shall treasure your letter in a file devoted to communications of unusual interest which I occasionally receive from people who are familiar with interesting human experiences.

I have accepted an invitation from President Peterson to spend the weeks from June 8 to July 18 at the Agricultural College at Logan. I trust that I may have an opportunity to see you again while I am in Utah.

DR. E. V. MCCOLLUM.

ROSALIA COX DRIGGS

Rosalia Cox Driggs

On Washington's birthday, seventy-eight years ago, in the city of Nauvoo, Illinois, Rosalia Cox Driggs was born. That was during the fateful winter of 1846, during the very month, indeed, when the first band of Pioneers to Utah left Nauvoo, crossing the Mississippi river on the ice, to begin their long journey across the plains into the valleys of the mountains.

A few months before the coming of this baby girl, Rosalia, her parents, Frederick Walter Cox and Emmeline Whiting Cox, had been driven from their peaceful home in the Morley settlement, situated a few miles away from Nauvoo. A mob had ridden into this pioneer village, ordered the inoffensive inhabitants to get out of their houses, and then burned the dwellings before their eyes. Father and Mother Cox, with their little family of two boys and two girls, sought temporary refuge in the city of Nauvoo, then crowded with thousands of other homeless victims of mob violence.

Under these soul-trying circumstances little Rosalia came into the world. Her mother had hardly recovered from the illness of childbirth when the family was obliged to follow the trail of the pioneering band and take up its march across the hard roads of Iowa towards the land of the setting sun. They left Nauvoo in May of that year, and managed to get as far as the settlement at Mount Pisgah, which had been established as a kind of relief station on the way. Here Father Cox built a cabin home, and set to work to get supplies and a better outfit for the farther march.

It was another soul-testing winter that the family spent at Mount Pisgah. Father Cox with his brother Orville and others made several trips to Missouri to work for supplies to keep starvation from their doors. On returning home from one of these trips, they were caught in a blizzard, and becoming bewildered, all but perished in the snow. Only one match, which one of them had saved, stood between them and death. With it they finally managed to get a fire built, and the next day they reached home only to find that death had paid a cruel visit there.

Little Louisa Cox, the eldest sister of baby Rosalia, had passed away. The mother lay in a delirium of illness. She did not even know that her child had been taken from her. The whole community was so stricken at the time, that there were hardly enough well ones to take care of the sick.

Frederick Cox and his brother made a little coffin out of such rough lumber as they could saw by hand out of the timber they had. Into this they laid the little girl, tenderly, and then carrying their precious burden up the hill, the coffin suspended from a pole, whose ends rested on a shoulder of each, the two brothers buried Louisa in the rapidly growing cemetery at the top of Mount Pisgah.

This was not to be the end of their tragic sorrow. A little while later Eliza, the other sister of Rosalia, also passed away. Then Grandfather and Grandmother Whiting, the parents of Emmeline Cox both died, and others of the family also later were laid on the hill beside them. The monument at Mount Pisgah erected in after years by those who had lost loved ones at this place of sorrow, has six names of members of the Cox and Whiting family on it.

Spring brought promise of somewhat better days. After lingering long in the shadow of death, Emmeline Cox finally recovered sufficiently for the family to go on across the rolling prairies of Iowa into the valley of the Missouri. Here on Silver Creek, a branch of the Missouri, some twenty miles southeast of Council Bluffs, they again made a home. A group of relatives and friends built on this stream the Cutler settlement. Frederick Cox and Chauncey Whiting, Emmeline's brother, were chosen as

counselors to Father Cutler, in the leadership of the new branch of the Church.

For several years things went on more peacefully and prosperously. Father Cox and his boys, Fred and Will, worked at his trade of chair-making. Every time they had a load of chairs ready they hitched up their ox team and went down into Missouri to trade their furniture to the Missourians for such supplies as bacon, flour, groceries, clothing, tools, and other commodities. Missouri, at that time, was more developed than Iowa, the latter having just been opened for settlement.

For six years the family continued to live on Silver Creek. Little Rosalia meanwhile was developing into a romping, happy-hearted little girl. Her memories of those days, she kept to tell in after years, to her own little flock around their fireside. But the life on the velvety hills of Iowa was not to last long.

A call came from the valleys of the mountains for those who had settled among the bluffs along the Missouri, to take up their march to the mountains. In 1852 the Cox family, leaving many of their relatives behind, loaded their household goods and supplies into their three covered wagons, each drawn by four or five yoke of oxen, and joined an emigrant train for the farther west.

The story of their crossing the great plains is one of the treasured tales of the family. How interested were the children of Rosalia Driggs who would often sit in their happy home in the after years to hear her tell of her experiences in those days—of the sun that seemed to rise right out of the ground, and again set there, of the Indians who came begging for flour and sugar, of the great herds of buffalo and antelope, and of the wonders of the great mountains, when first they came within sight of them.

Then the story of the birth of dear little Emily, out there on the old Platte river, their waiting but two days and then resuming the journey with a bed arranged as best they could in the light wagon for the mother and babe.

There was also the story of how little Rosalia, when they came to the Black Hills, began to pick up all of the pretty pebbles she could find and put them into the laden wagon. She had nearly a bushel of them stowed away before her father discovered them. It nearly broke her heart to have the pebbles thrown out, but her gentle father consoled her by saying, "You will find all the pretty stones you want, and more, my child, when you get to the valleys of the mountains.

And after they had reached the valleys, they went directly to Manti, then the outpost town in the Sanpete valley. It was in this picturesque region that Chief Walker, with his brothers Arropine, and Ammon, and Ankawakets, and Sanpitch made their rendezvous. Father Cox was one of the men who helped greatly

to keep these warlike chieftans and their Ute followers on friendly terms with the whites. The Indians always found a welcome at the home of Father Cox, and in him a wise counselor.

A host of rich girlhood memories filled the mind of Rosalia Cox connecting with these early days in Manti. It would take a volume of good size to repeat all of the stories she used to tell her children of her experiences with her father and mother, and brothers and sisters in and around the big old stone house Father Cox built for his family. A social center it became, with music and home dramatics, and the reading of good books. (She and Cousin Adelia sat up all one night to read *Uncle Tom's Cabin*). And there was spinning, weaving, and knitting, and other household duties always going on. It was a hive of happy industry permeated by love of one another and a love of God.

Rosalia was a leading spirit in the home. Bright at her books, she was soon leading the others in her studies. Finally she was set by her father at the work of teaching her little brothers and sisters. Then she was made a teacher in the village schools. Many a pioneer boy and girl was given his first schooling by this energetic pioneer girl.

During the days just following the Civil War, when Frederick Cox was away on a mission to England, the Black Hawk War broke out. It was a tragic time that followed. The brothers of Rosalia and their friends were called into action; Sanpete county became a center of military activities. Other parts of the state sent men to help conquer the Ute chieftain who was raiding the frontier settlements, running off the settlers' stock and murdering those found unable to protect themselves.

Among those who went into Sanpete with the military forces was Benjamin W. Driggs. He was then a major on the staff of General Pace. While encamped at Manti, he met Rosalia Cox, and a year afterwards, when the Indian war was brought to a close, they were married.

It was in the city of Pleasant Grove that Benjamin and Rosalia made their first residence. Here for several years they lived, building together. To help out, while her husband was away on a mission in England, Rosalia again taught school. Later when the telegraph office was opened she became the operator, she having previously learned the telegrapher's art in old Manti. When her husband, returning from his mission, had opened a store, she assisted him in that work.

This business of merchandising brought about another "move" to the town of West Jordan. A smelter had been opened near that place, and trade was brisk. Throughout the rest of her life until age compelled a cessation of her labors, Rosalia Cox Driggs was actively interested in different commercial enterprises, not for

their own sake, but for the sake of helping her husband to gather the means with which to educate their boys and girls, and surround them with the uplifting things of life.

Her home was a literary center. It was filled with good books. She was a great lover of reading. Every night she would gather her little ones and those of the neighbors about her and read to them poems and stories, "lending to the rhyme of the poet the beauty of her voice."

She was active always in the recreational activities of the communities where she lived. As member of the home dramatic company of Pleasant Grove, she helped to radiate much choice entertainent to the people there, and other nearby pioneer communities. She was ever helping plan and give wholesome recreation for young and old. The young people especially flocked to her home to find good fun.

In the later years of her life she became an active worker in the Relief Society, ministering to the needs of the poor and the sick. Only her own illness, which in these later years had held down her sweet-souled activities, has kept her from these labors of love. But not even illness could chain her spirit. Up until her right arm was stricken with paralysis, she was ever writing letters of sunshine and helpfulness to her children and grandchildren and her friends.

Several of the recent years of her life she spent in the sunny land of California with her daughters, Mrs. Lucille Heller, and Mrs. Geneva Halverson. More recently she has made her home in American Fork, Utah, with her daughter, Mrs. Maude Christensen, and in Idaho Falls with her daughter, Mrs. Leonora Dowd. Besides these children, and two others, Clarice and Ralph, who died in infancy, she has three sons all actively engaged in education, Frank M. Driggs, Superintendent of the State School for the Deaf and Blind, Ogden; Howard R. Driggs, Professor of English Education, University of Utah, and New York University; and Burton W. Driggs, Superintendent of the State School for the Deaf, Devil's Lake, North Dakota.

Her husband, Benjamin W. Driggs, passed away in October, 1913, at Ogden, Utah, where for several years they made their home. Mrs. Lucille Heller, her daughter, also passed away in California, in 1919.

The life of Rosalia Cox Driggs has been an inspiration. She will live forever in the hearts of the thousands she has blessed. Out of an almost tragic babyhood, she was privileged to rise into a happy childhood, a radiant girlhood, to become a helpmeet, indeed, for her husband, a leading worker for the uplift of every community where she lived, and withal to crown her life with that most blessed of all womanly achievements— a saintly, self-sacrificing motherhood.

EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah

Motto—Charity Never Faileth

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Vol. XI JULY, 1924 No. 7

A Pioneer's Contribution to a Johns Hopkins Specialist

We have the good fortune to publish in the current issue of the *Magazine* a letter sent to Dr. McCollum of the Johns Hopkins University, a nutrition specialist. This letter contains the story of the experience of one of our pioneer grandmothers. It is a story duplicated at many firesides in early days, a story in part, at least, unescapable for those who entered the valley of the *Great Salt Lake*, in 1847.

Dr. McCollum's name is everywhere heralded by students of nutrition and household economics. In recognition of Miss Cox's kindness in collecting for him this valuable material, he made the following reply:

Dear Miss Cox:—It seemed very good indeed to hear from you again. I appreciate very much indeed your extremely interesting letter telling about Mrs. Sidwell's account of the manner in which the pioneers lived when they first went to Utah. I shall treasure your letter in a file devoted to communications of unusual interest which I occasionally receive from people who are familiar with interesting human experiences.

Dr. E. V. McCollum.

Grandmother Sidwell, living her humble and sincere life of undaunted courage and simple faith, doubtless never dreamed that three quarters of a century after her story was lived, that an expert on nutrition would thus value her account. Yet it is inevitable,

in the very nature of the case, that people who put their trust in Jehovah, and live the commandments of the Lord, shall build better than they know.

The Pioneers Builded Better than they Knew

It is related that Dr. Oliver Wendell Holmes remarked of his poem *The Chambered Nautilus,* "When I wrote that, I did better than I could." Always people who trust sincerely in the God of heaven, no matter what their line of endeavor may be, accepting Dr. Holmes' interpretation, do better than they can.

Only a few days ago, Miss Rebecca West, the young British author, who recently visited our state, sat in the offices of the Relief Society, and looking at the Temple Block, expressed appreciation of the beauty of the temple architecture, and of the evidence seen in the building of that block, of the deep spiritual character of the people who have settled in these valleys. We are in the habit of saying that our gratitude is due the pioneers, because they laid a foundation upon which we may build. All that is true, but it is only half the truth, for they have erected also enduring monuments that, as time goes on, will become more beautiful and wonderful in the eyes of all who behold them.

The Eighteenth Amendment

At a recent session of the General Board, a resolution was passed favoring the enforcement of the Eighteenth Amendment and asking that a copy of this resolution be sent to the women's organizations in Washington, D. C., who are uniting for the protection of the Amendment and the enforcement of its provisions.

Women in the United States took the initiative years ago in organizing the W. C. T. U. and in supporting other organizations that have been and are in sympathy with prohibition.

There is no doubt that at present the wet forces are rallying all their strength and would be very happy if they could alter the law or failing in that, destroy its effectiveness. These people have always been the foes of women's interests. Women and children have always been the victims of the misery that follows in the wake of drunkenness; consequently, it is only natural that they should be aroused, to the fullest extent, at any movement that purposes interfering with the present status, in relation to prohibition.

The greatest embarrassment in this matter, as in many others, is felt because some people who would naturally be ev-

pected to be using all their strength to support the amendment, appear to have broken down and have joined the ranks of those who are clamboring for a change in the law. The Relief Society, whose conviction and practice is in accord with total abstinence, wishes to condemn any attempt to modify the Eighteenth Amendment, and to give full and unqualified support to it.

As this editorial goes to press, we are on the very eve of the meeting of both our national political conventions. The present indication is that there will be a greater number of women participating as delegates in these conventions than ever before. We trust that if any attempt is made to alter prevailing conditions, that the women will resist it to the fulness of their power, and that no woman will so far forget the dignity of her position as the mother and guardian of humanity, as to allow her influence and vote in any way to support those who would wish for a change in this law.

Most satisfactory evidence of woman's force in this matter is to be found in some statements appearing in the issue of May 24, of the *Literary Digest;* which we quote:

"If Prohibition were to be submitted to a national referendum, who doubts that women would appear at the polls in equal number with the men? And who, incidentally, doubts as to which side would get these votes?"

"Woman's Suffrage must be credited with keeping Prohibition a permanent fixture here. The Anti-Saloon League leaders say that once the women voters believe a candidate for a law-enforcing office to be crooked or unquestionably wet, they may be depended upon to defeat him. Not only this. Evil-doers in Oregon have it in the back of their heads that women do not like evil doings, and that these women have a ballot. In this way the women voters of this state are like a standing army, that, though it may never be called out, is its own reason for not being called out."

Judge Florence Allen

Two American women, both engaged in administering the laws of the United States, are prominent in the public eye, at the present time.

The one is Judge Florence Allen of the Supreme Court of the state of Ohio, the other is Mrs. Mabel Walker Willibrandt, Assistant Attorney General.

Judge Florence Allen was born in Salt Lake City, Utah, her mother's home being, at present, in Salt Lake City. She is the third daughter of a family consisting of four daughters and one son,—all gifted. Her father, Clarence E. Allen was, as a young man, on the faculty of Western Reserve University, Ohio, where he taught Latin and Greek. He came to Utah because of failing health. From his adopted state he was sent to the House of Representatives in the Congress of the United States. Her mother's name is Corrine Tuckerman. She was the daughter of Jacob Tuckerman of Ohio, who was the head of Farmers

College, Ohio. Mrs. Allen was educated at Mt. Holyoke and at Smith College. She has the distinction of being the first woman to apply for admission to Smith College.

Judge Allen's eldest sister, Mrs. Esther A. Gaw, is assistant dean at Mills College in California, and is at present lecturing on the psychology of Music. Her second sister, Helen Allen Shockey, lives in Nevada, and is one of the most gifted speakers to be found among women in the United States. Florence is the third daughter, and has the distinction of being the first woman in all the world to serve as Judge in a Supreme Court. The fourth sister, Mrs. Elizabeth Sloan, resides in San Diego, California. There is one brother whose name is John, now on a farm in Ohio.

Florence Allen was born March 23, 1885, in Salt Lake City, in an adobe house located on Third South, and Third East, the present site of the Y. W. C. A. building. As a child she attended the Hammond Hall, a private school belonging to the New West system. Her mother states that nothing has been more characteristic of her throughout her life than her great desire to learn. Before she went to school she insisted on her sister Helen, who was slightly older than she, teaching her everything she knew, and when her father began tutoring the two eldest daughters in Latin and Greek, she sat up at the table with them and astonished everybody by keeping up with them. When she entered, she was ready for the third grade, chiefly because she had absorbed so much information from other members of the family.

She left Hammond Hall at thirteen, and devoted herself to music, Miss Grace Flanders being her teacher. At sixteen, she went east and entered Western Reserve University, where she won the Phi Beta Kappa scholarship. She was editor of the *College Magazine* while at Western Reserve. After concluding her work, she went to Berlin to study music, and while there was assistant to Arthur Abell, then editor of the *Musical Courier*.

Her ambition was to become a recognized lecturer on music, but she found that there was not much of a demand for her work in this country. So she turned music critic, and for some time served as musical editor of *The Cleveland Plain Dealer*, giving lectures on music whenever requested. In the meantime, she studied in Western Reserve University, in due course of time taking her M. A. from that institution. By this time she had made up her mind that she wished to study law, and for that reason entered the University of Chicago. While there Miss Frances Keller, the emmigration expert, became interested in her, and induced her to go to New York to assist her with her work. She consented, and took up her law work in the University of New York. She assisted herself financially while in New York

by giving musical lectures. While there she chummed with Miss Bertha Miller, who is now the reader for *McCalls' Magazine*. After being graduated from the New York Law School, she went back to Cleveland to practice law.

She located and announced herself as a practicing lawyer. At this particular time she states she was frightened to death lest anyone might come to seek her services. She practiced three or four years and did exceedingly well. She has something of a genius for making friends, and women who had need of legal work, took pains to seek her out, and give her the opportunity to do their work. Miss Allen says she has had extraordinary luck in her friends. Her first service in the realm of law, apart from that of practicing attorney, was that of Assistant County Prosecutor, of Cuyahoga county. Later she was elected Judge of the Court of Common Pleas of Cuyahoga county, where she was eminently successful.

On the 20th day of April, 1922, we heard a woman before the National Convention of the League of Women Voters, from the state of Ohio, say that Judge Allen had been most successful in a court where the work was regarded by all who knew the situation as exceedingly hard. She has been particularly successful in breaking up gangs of boys who were looked upon as incorrigibles. This woman further said, "Florence Allen will be elected to the Supreme Court of Ohio next fall; the women of Ohio say so, irrespective of political affiliations." Miss Allen is independent in her politics, and ran on an independent ticket. She had 43,000 signatures to the petition presented that made it possible for her to run for the election. The election occurred on the 7th of November, last. Miss Allen had two opponents in the contest, but came through with a very large majority. Her mother, from whom most of this information is obtained, says she likes the practice of law very much. She is very independent in her character, and is quite indifferent to what people say and think about her. "She is not," says her mother, "as good a speaker as her sister Helen," and we wish to state that, in our judgment, her mother is quite correct in this statement. Since having this interview, we have had the pleasure of listening to Judge Allen speak, and we wish to say that she is not as attractive a speaker as her sister Helen, to whom public speaking is a gift. Judge Allen's speeches are plain, with no attempt at oratory. She merely says to people, "Things in the political world are very bad, but we do not need to have them so. If you get something in the cog of the wheel of your Ford, you get it out; if something has got into the cog of the wheels of government, let's get it out."

She is an indefatigable worker—loves to work—loves nothing better than to throw herself whole-souled into the subject she has at hand. She does not indulge much in social recreation, escapes

just as many social invitations as she can, seldom accepting a dinner engagement. What she likes to do above all other things is to go home, after work in the office is over, and go to bed. Eight o'clock is her usual bedtime, if she can make it possible. She likes to get up in the morning and have a walk, then go to her desk and get things cleared up, letters answered, the work of the day out of the way, before she appears in Court.

When Miss Allen visited Salt Lake City, in the summer of 1923, she delivered an address in the First Congregational Church. Her address was a strong plea for the abolition of war and the settlement of national differences through an international court; she maintained that war had not yet been pronounced a crime, and she said that the first duty of all nations is to make it a criminal act on the part of a nation to participate in war, so that nations become liable, and may be justifiably summoned before the court in the event of participation in war. Miss Allen was, on the night of her address in Salt Lake City, in excellent spirits, seemingly very happy to be home with her friends in Salt Lake City, and with her mother.

It must be a matter of sincere pride to all Utahns, particularly the women of Utah, that the first woman in the world to be elected Judge of a Supreme Court was born within the state.

It is no small distinction to Salt Lake City that it has given birth to and nurtured in her tender years, this woman who, through legal means, is striving in every way possible to advance the cause of women.

We trust this sketch embodies some things as yet unpublished, for in days to come when data concerning Judge Allen is sought, we wish her native state to be able to make its contribution.

America

By Mrs. B. H. Butler

On the mountains and in the valleys wide,
Nature's beauties smile on every side.
Oh, America is the land
Where no king shall ever stand
To molest our freedoms' banner pure and true.
So remember, one and all
Be true to our nation's call,
And the "Stars and Stripes" will always wave for you.

Goitre

Dr. J. Wallace, Epidemiologist, Utah State Board of Health
Formerly of Rockefeller Foundation

The subject assigned to me this morning is that of goitre, and I suppose you all know what goitre is—that it is simply an enlargement of the thyroid gland, and you know where the gland is located, in the middle line of the neck; and probably you have seen so many cases of goitre that you have thought it was of little consequence. Now, I would not be inclined at any time to magnify the meaning of goitre or its presence. I do not think it is anything that people should get into hysterics over. On the other hand, I am fully aware of the fact that it is something about which we ought to be concerned. It is not a matter that we can think of lightly and as a temporary thing, and therefore a thing to be disregarded. I know it doesn't create as great a disability as some diseases, such as hookworm, which has such a deadening and dulling effect on the intellect and mind that you can go into a school and can pretty nearly tell by looking at the children whether or not they are infected. Through this disease the people of the south have been deprived of all ambition to work and are often called lazy. Goitre is not so disabling a disease, because sometimes in a school I find the brightest boys and girls have marked goitre, but they are advanced in their studies not because they have goitre, but in spite of it. We ought to estimate the menace of goitre not according to its present disability, but according to its ultimate result, and the sad thing about it is that people are inclined to think it will disappear. In some cases it does disappear, but in others it does not disappear. I can point out to you facts which prove that goitre does not recede in a very large percentage of cases. I do not know whether any person here is inclined to regard it as a mark of beauty. There was a certain time in the history of goitre when it was regarded as a mark of beauty. In Derbyshire, England, it was called Derbyshire neck, and if you will look at the old paintings, you will find that the beauties of the day were represented as having goitre. You may all remember the picture of the beautiful Queen Louise, supposed to be the most beautiful woman in Germany, and that Queen Louise wore a kerchief about her neck. Why? With all her beauty she had a goitre which she greatly disliked and tried to hide it from the public.

It is very important that we remember that among the young people, practically all cases of goitre are cases of simple goitre,

which is simply a pouring out of an excess of the secretion of the gland, or a general enlargement. There is nothing malignant about it, nothing of an extraneous nature, nothing that is toxic, Many of these goitres later become toxic or tumorous, and have to be removed.

In looking over the health records of Salt Lake City the other day, I found that during the war, when men were given rigid physical examinations, of the men who were examined in Salt Lake City (and they were young men) nineteen cases of toxic goitre were found.

The state of Utah is not the only state that is making a survey for goitre. Nine other states are carrying on surveys at the present time—Oregon, Washington, and most of those states that surround the Great Lakes. Utah is one of the goitrous areas, so also are Idaho, Oregon and Washington. Over twenty-three thousand pupils in the high and grade schools, within an area reaching from Ephraim in Sanpete county to the borders of Salt Lake City, have been examined, and we find that about 37% of all pupils in this area (male and female) have some enlargement of the thyroid gland. I have found it ranging all the way from 6% of the total school population examined up to 80% in some schools. Usually, we find that the incidence among boys is about 20% or 25%; among girls, about 50%. Practically half of all the girl students in the state of Utah have an enlargement of the thyroid gland. Some people would say this is probably a temporary condition. In some cases that is so. Because goitre is sometimes temporary, people think they have been cured by wearing amber beads, or because they have been treated by quacks. Cures in such cases were due to the fact that the goitre would have receded naturally, as it does in a number of cases.

While in the past goitre was often regarded as being physiological, that is, a natural enlargement that takes place at certain times in life, the general consideration now is that it is pathological—something that ought not to happen. Dr. Marine and Dr. Kimball, who have made an extensive study of goitre, have been able to show that whenever the amount of iodine in our gland is reduced down to one-tenth of one percent, we begin to get an enlargement of the gland, and that the enlargement never does occur if the amount of iodine never goes down to that amount. So if we can prevent the amount of iodine that that gland secretes from becoming lower than one-tenth of one percent, goitre will not develop.

In this extensive survey we have been making in the state, we have had the co-operation of the school authorities, of the public health authorities, of the medical profession, of the parent-teachers associations, of the Farm Bureau, of the Woman's Re-

lief Society, and women's organizations generally. We are doing this work not to frighten any one (and I don't want any woman to be frightened if she discovers that her daughter has an enlargement of the thyroid gland), but we are doing it in order to discover the facts, because it is first essential to know what conditions are in order to know how to meet the conditions.

We are glad to know now that this enlargement of the thyroid gland, or goitre, is a deficiency disease, just as scurvy or rickets is a deficiency disease, or beri-beri, all due to the lack of certain vitamines or certain elements that should enter into our food and drink, and which if lacking, will cause a development of the disease. As we have already indicated, the element that is lacking in this particular case is the element of iodine.

There are three periods in the life of an individual when we find the thyroid gland especially developing or especiall enlarging: the period of birth, the period of adolescence, or puberty, and the period of pregnancy in women. Two of these periods, the period of birth and pregnancy come under the observation of the doctor, and it has been shown satisfactorily that where all pregnant women are given an adequate supply of iodine no goitre develops either in the women or in the children that are to be born. In some schools, we have found 53% of the children having goitre. Why did they have it? Because their mothers had a deficiency before they were born. They have not yet passed through puberty. They started life with a handicap. If women, during the first six months of pregnancy, were given an adequate supply of iodine, they themselves would be protected, and their offspring would be protected also.

Then there is the period of puberty. This is a period that can be satisfactorily handled in the schools. Different methods have been adopted for the administration of iodine. In Rochester they put iodine in the water supply of the city, but this is expensive and is not necessary, since only a portion of the water is used for drinking. It has been found more economical to administer iodine in the form in which it is being administered in the state of Utah, in the form of tablets. The advantage of this is that if you give Mary Brown ten milligrams of iodine, you know that she has received ten milligrams. If you put it into the public water supply, you do not know how much Mary Brown is going to drink. If you put it into the salt supply, which is the method in use in Switzerland, you do not know how much salt she is going to use.

Some people can get along with far less iodine than others because a great many people apparently have the power whereby they can reconvert the supply of iodine they have and can use it over and over again. In some people there is a defect

whereby they lose that power. They cannot reconvert it and that is why some of them develop goitre. Some people seem to be unable to absorb iodine. That is why in non-goitrous areas you will find, occasionally, a person with goitre.

In Utah there is a great deficiency of iodine in our water. If you analyze water here and compare it with water toward the mouth of the Mississippi or on the Atlantic coast, it will be found that the water in the latter places has anywhere from one hundred to one thousand times as much iodine as the water supply of Utah. You will see therefore, that in giving iodine supply to children, you are not giving them a drug, but simply something that they are being deprived of. You add salt to your food, and you do not add any iodine, and it is just as essential that you should add iodine as that you should add salt. Dr. Marine said the other day that if all pregnant women would take an ample supply of iodine, and if girls between 10 and 17 would do likewise, 90% of the goitre cases could be prevented. You have a great opportunity to eradicate goitre in Utah, because the State Board of Health has taken action whereby it is made possible for you to obtain this preventive treatment at a nominal cost, in fact, it is provided for you at less than the wholesale rate. It is obtained at these reduced rates for the schools because nobody is making any profit on it, and the manufacturer is co-operating with the health officials.

Let us bear in mind always that there are two types of goitre in which we do not administer iodine: to those who have the adenoma type (new growth) or the toxic (poisonous) type. People with these types of goitre should consult a physician and adopt such measures as are prescribed by him.

Care of the Expectant Mother

Miss Charlotte Dancy, Dean of Women, Utah State Agricultural College

I congratulate you as a body of women on having taken your stand with the State of Utah and with the Federal Government in adopting and promoting the Sheppard-Towner Bill. There are few more important things that women can be engaged in, for our national health is dependent upon good obstetrics. I shall quote this morning from a book on obstetrics written by an acquaintance, a nurse who studied at Johns Hopkins when I did. Together Miss Van Blarcom and I learned to care for, bathe and dress a new-born babe. Even at that time, the author of *Getting Ready to be a Mother* and *Obstetrical Nursing* showed an interest

in mothers and their young babies which was to direct her life's effort into the study and care of them, an interest made keener, I am sure, by the fact that she, as a child, suffered from one of the preventable diseases of childhood, St. Vitus' Dance. Miss Van Blarcom says, "The aim of good obstetrics is to build a strong and bouyant race," and "The striking difference between obstetrics as practiced today and that of former times is that it now lays as much stress upon the future health of the mother and baby as upon their immediate safety. Happily, the present day obstetrician who assumes the care of the expectant mother, does so with confidence and optimism because of the available knowledge upon which he may draw for her benefit."

These words remind us of the great debt that we owe to Pasteur who, by his work on bacteria and other micro-organisms, led the way to modern maternity practice. Though slow to develop, nevertheless all our present-day prevention of child-bed fever, milk leg, and the many other ills associated with infection at child birth, I say the prevention of these dread conditions, is based on our knowledge of bacteria. I never make an alignment such as this against bacteria without wishing that I had time to discuss with my audience the great use and benefit to mankind of many of these tiny micro-organisms. While the pathogenic bacteria which cause diseases give us so much concern, yet it is true that other strains of these same little creatures keep life upon the earth and are one of God's great blessings to mankind.

In the United States in the year 1920, Dr. Dublin tells us that 20,000 mothers lost their lives at childbirth; 100,000 children were born dead, and 200,000 died in the first year of life, and most of this was preventable. Dreadful as these figures are, they are not so bad as in some of the other nations of the world. In the Philippine Islands we have a condition which is worse than that of any nation in which statistics have been taken. In Manilla the peculiar condition exists that more breast-fed babies die in their first year than babies fed on the bottle. The lesson to be drawn from this strange state of affairs is the lesson of prenatal care and its great importance to the babe as well as to the mother.

The subject of mothercraft logically divides itself into four periods: 1. The nine months of pregnancy: 2. The few hours of labor; 3. The few weeks of the puerperium (the restoration of the mother); 4. The nine to eleven months of lactation. Too great stress cannot be laid upon an intelligent understanding of these four periods.

Pregnancy: During the pregnancy the child is building its body from the material furnished it by the mother. Its teeth, both first and second (or permanent teeth) are being laid down in out-

line. The lime and phosphorus so essential to the bony skeleton of the child will be taken from the mother at the expense of her teeth, hair, etc., if she does not provide them in her blood stream. The mother's abdominal muscles must be kept strong and active so as to help her keep the developing uterus in the correct position and so that she may use them when bearing down is needed. A daily walk in the open air helps here. The mother's kidneys and skin must be kept in perfect condition so that her own excretions and those of the unborn child may be carried off and not remain in the body to poison both. A daily bath, plenty of water to drink, and keeping her tissues alkaline help in this. The mother's bowels, especially the lower bowel, must be kept active so that there may be no accumulation of the by-products of intestinal bacteria accumulating in the bowels and being reabsorbed to poison the mother and child. This can be avoided by developing the abdominal muscles, eating food containing roughage, such as bran, lettuce, etc., food containing nature's laxatives such as the oil of the wheat germ, the phytin of the bran, the juices of fruits, especially the raw dried prune, etc.

Labor: During labor the best care is to keep the mother quiet, free from visitors, having one nurse or friend whose business it is to cheer and attend her and see to her nourishment and what physical comforts one is able to give at such times; to keep the doctor informed of the progress of labor, and above all things to make no internal examinations. Even the doctor refrains from putting his hands to the uterus at this time, so great is the danger of introducing infection by the hand.

Puerperium: During the puerperium, the new mother must be given rest, and nourishment (almost anything which she digests well and which she knows does not cause gas and distress in her alimentary canal). She must be kept clean with a daily bath in bed, and a thorough local cleansing given only by someone who has been taught how, and she must be kept off her feet, free from fatigue and responsibility until all signs of the lochia (which is the discharge after childbirth) has ceased. This is a point which is all too often neglected and treated too lightly. I was told just recently by a young mother that most of her acquaintances among the young married women have a regular monthy flow after childbirth, during the nursing period. I can't accent too strongly that this is a sign that the uterus has not receded to its proper state of tone, and everybody in the family, husband, mother, mother-in-law, and growing children, if there be any such, should see to it that the new mother is put to bed and kept there as soon as a discharge begins after it has once stopped. If the mother is cared for in a hospital she will not be allowed to go home until the lochia has ceased and the baby's cord is off, healed, and in per-

fect condition. These are two points in the puerperium that are never forgotten by a hospital nurse and doctor.

I want to dwell a moment on the daily bath during the puerperium. There was formerly, and I fear may be still, a prejudice among some women against a bath at this time. Now friends, it all depends on how the baths are given. If the patient is lying between blankets (sheet blankets) and the room is warm and without drafts, the bath can do no harm and will do a great deal toward removing the acid excretions from the skin, stimulating the sweat glands, resting the nerves and thus helping the mother to get well.

Lactation: The care during lactation is, 1. Diet, to give to the milk the vitamines, lime and phosphorus so much needed by the baby; 2. To avoid over fatigue on the part of the mother so that the milk will come and be well established, also to prevent the chilling of the breasts to avoid "gathered breasts;" 3. Regularity of nursing, with correct intervals and thorough stripping of the breasts. Every mother should read Chapter 5 in Dr. Moore's book on "The Nutrition of Mother and Child." Dr. Moore belongs to that school of physicians who believe that proper stripping of the breasts at each nursing will stimulate milk in any woman, keep up the milk supply as long as needed, and even call back milk to breasts which have practically dried up from illness, lack of care, too weak an infant, etc. And so on to the end of lactation till the time comes to wean the dear baby, to teach it to live apart from her who has furnished its life for eighteen or twenty long months.

The question of child care is a subject deserving hours of study and practice. There is the diet, the mental training, training into good habits physical, mental, and social. Time does not permit our going into detail on any particular phase of child care, but of it we can say that these first few years from birth to six years, when the child is in the home with its parents, being fed, clothed and trained by them only, are of such importance as to influence the whole life of the man or women whom that child is to become. What you feed the child's body at this time, as well as what you feed his mind and his spirit, will make or mar the man or the woman of the future, and to you, the mother and the father will be due the credit or the discredit.

"The moving finger writes; and, having writ,
Moves on; nor all thy piety nor wit
Shall lure it back to cancel half a line,
Nor all thy tears wash out a word of it."

National and International Councils of Women

(Quinquennial Meeting, Washington, D. C., May, 1925)

Mrs. Amy Brown Lyman, General Secretary

In May of 1925 the greatest meeting of women which the United States has ever known will be held in Washington, D. C. This meeting will be under the auspices of the International Council of Women, which is a great federation or league or council representing the organized women of the world—thirty-six million refined, educated thinking women, belonging through their own national organizations to this great Council.

The International Council is composed of National Councils or groups, thirty-four in number, representing the women of the various nations or countries; and these National Councils are in turn made up of local national associations, societies and federations.

The International Council of Women will be 37 years old in April, 1925, having been formed in Washington, D. C., in 1888, at a great gathering of women called for the purpose by the National Woman's Suffrage Association of America. This conference was well planned and was wonderfully successful. It covered a period of seven days. Nearly one hundred addresses were given by women from seven different countries, and representing fifty-three national organizations. In addition to organization reports there were nine general or major subjects discussed, including temperance, philanthropy, education, health, industries, political conditions, etc. The sessions opened on Sunday with religious services; and it is a source of pride to women to know that these services were conducted by three ordained women ministers who were just as capable as the men ministers of the day. They were Rev. Antoinette B. Blackwell, Rev. Olympia Brown, and Rev. Anna Howard Shaw.

At this first great organization meeting, the National Woman's Relief Society and the National Young Ladies' Mutual Improvement Association were invited to send delegates, which they did, and these delegates with others, reported the work of their respective organizations.

The objects, purpose and policy of the International Council of Women are set forth in the Preamble and Constitution, from which the following is quoted:

"We, women of all Nations, sincerely believing that the best good of humanity will be advanced by greater unity of thought, sympathy and purpose, and that an organized movement of women will best conserve the highest good of the family and of the

State, do hereby band ourselves in a confederation of workers, committed to the overthrow of all forms of ignorance and injustice, and to the application of the Golden Rule to society, custom, and law.

"That we may successfully prosecute the work, we adopt the following constitution.

"This Federation shall be called the International Council of Women.

"This Council is organized in the interest of no one propaganda, and has no power over its auxiliaries beyond that of suggestion and sympathy; therefore, no National Council voting to become auxiliary to the International Council shall thereby render itself liable to be interfered with in respect to its complete organic unity, independence or method of work, or shall be committed to any principle or method of any other Council or to any utterance or act of this International Council beyond compliance with the Constitution."

At the same time and place that the International Council was organized, in 1888, the National Council of Women of the United States was organized, with the same aims and purposes, and it was the first of all of the national councils to federate with the international organization. It was soon followed, however, by the National Councils of Canada, Germany, Sweden and Great Britain, and later by others, until now there are thirty-nine national organizations belonging to this great league, and the women of China, Japan and India are planning now to join. Among the charter members of the National Council of the United States were the Relief Society and the Y. L. M. I. A. These organizations still belong and enjoy taking part in its deliberations, and profit greatly by the contact such affiliation affords.

In contemplating the great International Council, the question naturally arises, What prompted its origin? How was it conceived? What were its beginnings? In answer, it might be explained that the Council idea was conceived in the brains of American women who had been working forty years for woman suffrage. These women felt that they had accomplished a great deal, and at the end of forty years they thought it would be a good idea to get the women of the world together in a reunion to talk over the progress made by women and the many human problems in which women are naturally interested. The International Council came really as a process of growth, as an evolvement from other organizations. It represented the great women's movement of the day and was the climax thereof. So, in order to get an idea of how the Council came to be we must go back to the movements which preceded it, and which led up to it. The Council was the child of the suffrage movement, the object of which

was the emancipation of woman, and the suffrage movement was the child of the anti-slavery movement, the object of which was the emancipation of human slaves. In this earlier work of anti-slavery and suffrage, the women had learned that in union there is strength, and they felt that the women of the world should unite in the great causes for which women stood.

Early in 1800 the anti-slavery movement began and the women of the United States became actively interested in the cause. Some of the anti-slavery organizations in the United States were open to women and others were not. So in some instances they joined the men in the work and in others they organized separate societies of women.

History tells us of two beautiful Southern women who assisted greatly in the anti-slavery cause—the Grimke sisters. They were daughters of a rich planter in South Carolina, and when their father died, leaving his vast estate, including a great many negro slaves, they freed their slaves, closed their plantation, and went north to work for anti-slavery. They hired halls and held meetings. One of the girls was a brilliant orator, filled with fire and enthusiasm, and she drew large audiences of women. Men, hearing of her eloquence, even ventured into the back of the room, although it was very embarrassing at that time for intelligent men to listen to a woman talk. Other women, interested in anti-slavery, began to make public addresses. The Quaker women who had been permitted free speech in their public meetings, and had had other advantages, naturally became leaders, and headed by Mrs. Lucretia Mott, they became very effective in the work.

As time went on and societies grew in number, women began to speak, debate, lecture, write resolutions, etc. They became so prominent in the work and so efficient that men began to get worried over the situation. The question arose among them: Who gave women the right to speak in public, to debate in public, to work on committees with men, and to vote with men on public questions? Some men said women had this right, others said they had not. One minister, opposed to women in public work, said that the degradation of slaves and the degradation of women was approved of God and that he could prove it by the Bible.

This narrowness on the part of the men made the women think, and they thought and thought. The broad principles of human rights which they were discussing—justice, liberty and equality—became so clear to them that the women who spoke and the women who listened learned the lesson of freedom for themselves. In advocating the liberty of the black race they were compelled early to defend the right of free speech for themselves, so it became a double battle against the tyranny of sex and the

tyranny of color. The climax of feeling came when in 1840 at the world's anti-slavery conference in London, the American women who were sent to represent their organizations were excluded as delegates by an overwhelming majority after a one-day's debate. They had some loyal friends among the delegates but they were greatly in the minority. The women were permitted to remain in the building, but they were asked to sit in a balcony, fenced off behind a bar and curtain, where they could *hear* the discussions. Two of these American women, Lucretia Mott, the charming Quakeress, and Elizabeth Cady Stanton, resolved as they walked the streets of London that night that there was need to work for women as well as for the black man, and they agreed to hold a woman's rights convention upon their return to America and to work thenceforth for the emancipation of women. So there and then was inaugurated the movement for woman's emancipation, and eight years later they called together a group of women at Senaca Falls and organized the National Woman's Suffrage Association, of which Susan B. Anthony later became the great leader. After forty years of work in suffrage, it was decided by by these women to call a meeting of the women of the world to discuss not only suffrage but other vital problems, and so the International Council of Women grew out of this movement.

The women who planned and organized the International Council, and were thus its founders, were Susan B. Anthony, May Wright Sewell, Elizabeth Cady Stanton, Frances Willard and Rachel Foster Avery. They were women of high principles and broad vision. In preparing the call for the first meeting, some one suggested that anti-suffragists be left out; but the founders said, "No, this council is for all groups of women of high ideals and standards and no group which can meet the simple requirements shall be denied admission." The present officers of the Council are of the same type as the founders. The president is Lady Aberdeen of Scotland, who has been well remembered by the women of Utah since her visit here in 1915.

Since its organization, the International Council has held meetings in London, Germany, Canada, Rome, and Christiania, and now for the first time this great mother organization is coming back to be the guest of her eldest child, the National Council of Women of the United States, at the invitation of Mrs. Philip N. Moore, the honored president.

These world meetings have been very successful. In Christiania five years ago the sessions were held in the parliament buildings, and the delegates sat in the seats of members of parliament; the king and queen and many prominent people gave entertainments for the delegates, who were shown every possible courtesy.

A very interesting feature, in connection with the meeting next year in Washington, D. C., is the fact that the women of the United States will meet the women of the world for the first time as full-fledged American citizens. Arrangements for the meetings have already begun. The National Daughters of the American Revolution have offered the use of the Memorial Continental Hall, and the use of the Pan-American Building has been secured. The sessions will be most interesting. The first evening will be the formal opening when Mrs. Moore will present the President of the United States, the Secretary of State, and the President of the National D. A. R. There will be addresses of welcome in English, French, and German by three of the vice-presidents. Lady Aberdeen will respond to the welcome. The second evening will be a musical, the program to be made up of the Indian Music of the early days, Negro Spirituals, and music of American composers.

The National Council of Women, as hostess to this great gathering of women, is most anxious for this meeting to be a success. The president, Mrs. Moore, and her capable officers, including our own Mrs. Ruth May Fox, are doing their utmost for its success; and standing squarely behind these officers are the women of America. We appeal now to the women of Utah to do their mite. It has been decided by the National Council to organize the women of each state, and a chairman for the state of Utah has been appointed in the person of our own dear President Clarissa S. Williams, to help make preparations for this great event. Mrs. Williams has accepted this appointment and I am sure will feel very responsible, and very anxious for the women of Utah to do whatever they may be asked to do to help out with this gathering. I am sure that the women of Utah will support Mrs. Williams in whatever she is asked to do, and will help her to carry forward any plan that the National president may ask of her.

I pray that the Lord will bless us and accept our labors, and accept our thanks for the wonderful opportunity He has given to women.

Mrs. Ruth May Fox

Member of the General Presidency of the Y. L. M. I. A., and auditor of the National Council, indorsed the remarks of Mrs. Lyman and spoke of the great international meeting which is being arranged for by the National Council, which is composed of ten million women. Mrs. Fox stated that it is her desire that all Utah women will be so interested in the coming quinquennial that they will assist in making it a success; and that if any are contemplating a trip to the eastern states within a year or two, they will keep in mind that in May, 1925, will be held this great meeting.

Relief Society Nurses

An unusually large group assembled in the reception room of the Relief Society, on the second floor of the Bishop's Building, Thursday evening, April 17, 1924, to participate in the graduation exercises of the Relief Society nurses. The class consisted of eight young women from seven different localities, one of whom came from the Hawaiian Islands.

President Clarissa S. Williams presided. The congregation joined in singing "Come, come, ye Saints," and the invocation was offered by Counselor Louise Y. Robison. A vocal solo was rendered by Miss Jessie Williams accompanied by Miss Emma Ashton. The report of the year's work was presented by Miss Ellen C. Maynard, the teacher of the class. In making her report, Miss Maynard said that she had had very great pleasure in supervising, caring for, and associating with the young women being graduated. At the close of Miss Maynard's address, she was presented with a beautiful basket of flowers from the members of the class. Her report follows:

"Beginning August 1, 1923, our enrollment was seven; on August 2nd, eight more young ladies reported for duty; two others coming later, one on the 11th and one on the 16th, making a total of seventeen. December 1, 1923, the enrollment was nine, six having completed the time required in the hospital and two having returned to their homes, their physical condition making them incapable of doing the work required of a nurse. During January, 1924, one more girl completed her work in the hospital, leaving us an enrollment of eight.

"Our graduating class is small tonight compared with that of previous years, due to the fact that the hospital board of trustees have found it necessary to discontinue our one year training course, hence no applicants were received in January, 1924. These young ladies will complete their work in the hospital within the next few weeks, some having to stay longer than others on account of illness.

"During their stay with us they are under the same regulations as the girls of the three year term, and in addition to their class work, they spend their time in the hospital doing practically the same work as the other nurses do in their first year. This is a great advantage to the girls, as it makes them ready to go out into the homes of the people and apply the knowledge they have gained through their practical work in the hospital.

"Our work is so arranged that every girl can go to one meeting on Sunday, and Mutual Improvement meetings on Tuesday evening, they can also attend the evening sessions at the temple.

PERUVIAN AMERICOS BEFORE THE

Two of the girls have taken advantage of this privilege and are doing work for the dead.

"We have been fortunate this winter in joining with the three year girls in morning devotional exercises, and in hearing some of the most distinguished speakers in the city at their Monday night theology classes. We are also invited to join in all their social activities.

"We wish to express our gratitude to a number of the doctors who have so willingly given their time in lecturing on subjects pertaining to our work, and for their kindness and attention in times of sickness. We are also desirous of expressing our appreciation to the hospital authorities and the General Board of the Relief Society for the improvements which have been made in our home, making it more comfortable and home like. We have very much enjoyed the monthly visits of the members of the General Board of the Relief Society and the valuable advice and instructions given us.

"Nearly all of the girls who take this one year Relief Society training course come from parts of the country where medical skill is scarce, and to them will fall the responsibility of caring for the sick and afflicted. We hope to hear the same good reports of them, and their work, that we have of members of former classes. In their work in the hospital, these girls have been diligent, conscientious and energetic and have been a help to one another in their studies and home life. As their supervisor I can say that I have enjoyed their association and feel a personal responsibility for each one. They have been loyal and respectful and have supported me in every way, and I hope they will go from our institution with a full determination in their hearts to relieve pain and suffering in their respective communities; seeking divine aid at all times, coupling faith with their works and applying the knowledge they have gained for the good of those with whom they come in contact, remembering always the golden rule, 'Do unto others as you would have others do unto you'."

What Our Training at the Latter-day Saint Hospital Has Meant to Us was the subject of the paper presented by Miss Winona Hill of Sunnyside, Utah, from whose address we quote the following:

"There is no profession which develops the character more than a nurse's training. In addition to caring for the physical needs of the patient, we have the opportunity of bringing into our work that God-given gift, the touch of human kindness. Without it our work becomes mechanical and we find no joy or satisfaction in our labors.

"The further we advance in our work, the more seriously we

realize the importance of caring for our own health, and we feel that by living up to those high ideals which our training has taught us we shall be better prepared to care for ourselves and our families in whatever circumstances of life we may be placed.

"Our training has taught us to render greater service to our fellow men, to our Church and to our God, and we hope to belong to that class of nurses who are always ready to heed the call of duty and say with Kipling:

'And none but the Master shall praise us,
And none but the Master shall blame;
And no one shall work for money,
And no one shall work for fame;
But each for the love of the working
And each in his separate star
Shall work out the thing as he finds it,
For the love of things as they are'."

After the reading of the paper two solos were sung by Miss Abigail Merseberg, of Honolulu, a member of the graduating class, accompanied by Miss Mildred Bird and Mr. and Mrs. Mathias Nelson. The address to the graduates was made by Bishop Charles W. Nibley of the Presiding Bishopric.

Bishop Nibley stated that he recognizes the importance of such classes and believes that yet some way and means will be found whereby they may be continued. This preparation will benefit the girls as it not only prepares them to help others, but also prepares them for marriage.

He encouraged the cultivation of the quality of patience. Love of work is essential, but the virtue of great patience must be added.

This great profession is an outgrowth of only recent years. It's beginning was at the time of Florence Nightingale. The importance of nursing was demonstrated in the recent world war. It's importance may also be seen in our daily work.

The spirit and inspiration of the Almighty are needed always. It may be secured by prayer, chastity and the living of pure lives. The Spirit of God will not prompt where these are not present. Holiness is necessary to true success. Another quality needed is good sound sense. A nurse must also have a realization of her duty to her fellow men. Common sense is needed for the guidance of the world; common sense in place of so much theory. Judgement, skill, patience, and a reliance upon God will bring success. "Seek the Lord and he will guide you. Man cannot be guided by sight alone, but must also have faith."

He advised the girls always to be in a position to learn. The wisest have only begun to learn. There is much to learn in the medical field. "What a piece of work is man!" Many fields as yet are only scratched.

Seek the Lord and live so that you can claim his blessings. Be clean. "I bespeak for your success if you follow these admonitions." Beware of hypocrisy, sin, and always be willing to work. He asked for God's blessings for their life's labor and prayed for his sustenance always.

Bishop Nibley's address was followed by remarks from Superintendent B. F. Grant of the Latter-day Saint Hospital. Brother Grant stated that he was glad for the graduation of this class. The hospital authorities appreciate their work but are sorry there will not be a larger class to be graduated next year. There are certain regulations which do not permit one year classes for nurses. He thought it would only be a matter of time until these classes will again be started. Such practical nurses are needed in our communities. He trusted that through the resourcefulness of the Relief Society such a class might again be resumed. It is appropriate for the Relief Society to be fostering such classes.

He expressed appreciation for the various services rendered to humanity by the Relief Society.

He spoke of the nobleness of nursing, as a profession, emphasizing the willingness of the nurses to serve. He related an incident of the gift of one nurse's own blood to save a child's life.

The nurses demonstrated how valiant they are, during the influenza time. No greater service than nursing can be rendered. The strenuous life, and being away from home, develops self-confidence.

He paid tribute to Miss Maynard, the instructor. "She has been a mother to these young women," he said. He also paid tribute to the faithfulness of the girls.

"You are nurses and you are always welcome back. You are the L. D. S. Hospital nurses, and whatever you do will reflect upon the L. D. S. Hospital as well as upon yourselves. May you minister with all your own wisdom and God's almighty wisdom added."

President Clarissa S. Williams awarded the certificates to the young women. In her remarks she stated that looking after the sick is part of Relief Society work, and it is the desire of the organization to have its work done in the best possible manner, therefore, several years ago nursing classes were organized. The original classes were classes that received their information from books. This is a very difficult way to learn the profession. Through earnest efforts and the cooperation of the L. D. S. Hospital, it became possible to place a number of girls in that institution for practical training, for one year.

Sister Williams told the graduates that they were in honor bound to respect their calling, and the uniforms they were permitted to wear. She asked them never to don the uniform of those graduated from the three-year course at the hospital, as

that was not their right. She recalled the fact that this newly graduated group had become a new unit of a much larger group, who had gone forth comforting and blessing and helping to restore to health the sick, and that in that larger group were to be found a goodly number who had become noted in the profession.

"Always feel that you are children of the Relief Society and that the Relief Society is your mother. Your responsibility is to aid the Relief Society in aiding those who cannot afford to pay." She asked God's blessings upon the girls.

Acknowledgement was made to the Civic Center for the instruction of dietetics given by Mrs. Henrietta Burton. Appreciation was also extended to the following physicians: Dr. Geo. W. Middleton, Dr. S. H. Allen, Dr. A. L. Brown, Dr. T. F. H. Morton, Dr. J. Z. Brown, Dr. A. C. Callister, Dr. W. Christopherson, Dr. E. L. Skidmore, Dr. F. S Hatch, Dr. J. F. Sharp, and Dr. F. M. McHugh.

Doxology was the closing song.

Prayer was offered by Sister Emma A. Empey.

Notes from the Field

Amy Brown Lyman

1924 AUXILIARY GROUP CONVENTIONS

The Auxiliary Group Convention season with the Relief Societies, Sunday Schools, Young Men's and Young Ladies' Mutual Improvement Associations, and Primary Associations cooperating, will open July 19, 1924, and will extend through the months of August, September, October and November. The plan heretofore adopted of holding these conventions in connection with the regular quarterly conferences of the stakes will be followed. The whole of the first day of the conference, usually Saturday, and the forenoon of the second day, usually Sunday, will be devoted to meetings of the auxiliaries. A regular quarterly conference session will be held at 2 p. m. in the afternoon of the second day, usually Sunday.

The schedule of meetings has been simplified, fewer meetings are programed, but the work is none the less intensive and thorough.

The general plan contemplates a joint meeting of the members of all auxiliary stake boards, separate meetings of the stake boards of each auxiliary, with stake and ward officers, a public meeting giving each auxiliary opportunity to present its message and appeal to the people. and an interview of the general rep-

resentatives with their respective stake superintendencies or presidencies and secretaries. The stake and ward music committees and stake and ward recreation committees will also meet.

An attendance contest among auxiliary associations is planned. The stake and ward organizations will vie with each other for first honors for attendance of their workers at convention meetings. One hundred per cent attendance of all stake board members and a full representation from each ward will be sought. Programs of the meetings will be distributed to stake and ward presiding authorities. Other necessary, general and special instructions will be sent out from the office of the General Board. The success of the convention in each stake and for each organization depends upon the full cooperation, support, and attendance of stake board and ward workers, and the conventions are planned with no other thought except that every convention will be thoroughly successful.

Parowan Stake.

The attendance in Parowan stake was greatly increased in 1923, as a result of a contest for pictures offered as prizes, the pictures later to be hung in the Relief Society rooms.

Tongan Mission.

Mrs. Lavera W. Coombs, president of the Relief Society in the Tongan mission, writes:

"I am inclosing the report of the Tongan Relief Societies for 1923. I feel that although we are greatly hindered through having no text or reference books, the Relief Societies are a strong factor for good in our missionary work.

"There are three conferences in this mission, viz., Vavau, Haapai, and Togatabu, and all three donated liberally towards the mission chapel. The Vavau branch bought material for the new Church school dormitory. This branch also donated half the necessary funds for buying a small cutter (sail boat) for the use of the missionaries and local priesthood in that conference.

"The Neiafu members (four in number) sent to Salt Lake City for an individual sacrament set of which they are justly proud. The Haapai ward spent all their cash on hand, as well as their time and energy, caring for one of the elders through his sickness and burial. Our women throughout the whole mission have attracted much attention through their splendid charity work during the past year, which has been extended to 'Mormons' and non-'Mormons' alike."

Morgan Stake.

At the recent Relief Society conference held in Morgan stake, a splendid attendance record was made, there being 60%

of the enrolled members present. Among the interesting numbers on the program were a talk on women as citizens, and law enforcement, and a demonstration of the use of the teachers' topic in a home.

Bingham Stake.

The Relief Societies of Bingham stake have many accomplishments to their credit for 1923. They contributed $2,400 to furnish twelve rooms of the Idaho Falls Hospital, besides sewing 1,864 pieces, including sheets, pillow cases, curtains, towels, napkins, surgical garments, etc. They are at present giving one afternoon a month to hospital sewing.

A joint meeting of the Relief Society, Y. L. M. I. A., and Primary was held in this stake recently in connection with the Priesthood conference, in which welfare work was discussed. The *Idaho Falls Post* says of this meeting:

"A health conference, to be conducted by the State-Department of Public Welfare, under the direction of Dr. F. W. Almond, state health examiner, and his assistants, is to be held in Idaho Falls during the first week of August according to an announcement made Saturday afternoon at the Mothers' meeting conducted under the auspices of the various branches of the L. D. S. Church.

"This will be the first time in the history of Bonneville county that a free clinic will be held for the examination of mothers. Maternity and Infant Welfare were announced as the two subjects which will come in for the greatest consideration this year, and in an address given by Mrs. S. J. Ewin of the state bureau of child hygiene, at the meeting Saturday afternoon, this subject was handled in a most enlightening way. Resolutions were adopted in which it was resolved that the young people of Bonneville county should be better educated and prepared for parenthood and home making; that higher ideals be instilled into the sons and daughters for parenthood, and great stress was laid on the necessity of teaching parenthood in the public schools.

"It was also resolved by the organization to advocate the aid, in a financial and educational way, of the cause of maternity and infant welfare, and a further resolution resented the attitude of an individual or organization who would sacrifice the life of a mother and child for material gain.

"Two very instructive and enjoyable meetings were conducted, in the morning and afternoon, on Saturday, under the direction of the Relief Society, Y. L. M. I. A. and the Primary department.

"The meetings were presided over by Mrs. James Laird, president of the Bingham stake Relief Society."

Sevier Stake.

The Sevier stake board conducted an excursion to the Manti temple in March, when one hundred ninety people were officiated for.

Teton Stake.

Late in the year of 1923, the stake and local officers and members of the Relief Society gave a testimonial for the retiring stake board. A splendid program was given and a delicious luncheon served. President Susie M. Wilson and her counselors and the honorary members of the board were presented with appropriate gifts. During the recent priesthood conference in Teton, the Relief Society held a very successful conference with 150 in attendance, and with 15 of the 16 wards represented.

Liberty Stake.

The Relief Societies of Liberty stake recently gave a testimonial in honor of the bishops of the various wards of the stake. This testimonial was in the form of an excursion to the temple. Two hundred thirty-five Relief Society workers responded to this invitation.

Box Elder Stake.

A demonstrative home health center for infants and children of pre-school age was given last December in Brigham City, sponsored by the stake board of Relief Society in conjunction with the other women's organizations of the city, and under the direction of the Utah State Board of Health. Comfortable quarters were provided in the court house, and the doctors and dentists of the city gave their time for two days to examine and prescribe for the 106 children of pre-school age who were brought to the health center. Two hundred sixty-seven defects were found in these children, the majority being of the nose and throat. Only three were absolutely normal, including the teeth. Nine prenatal conferences were given.

In February, the follow-up work commenced by what is hoped will be a permanent health center organization. One day each week will be given to examining and prescribing for children and noting the progress made by those examined in previous clinics. The purpose of this work is that all physical handicaps causing mental backwardness or retardation in school will have been removed before the child begins his schooling.

Another feature of the year's work in the Relief Society is the adoption of the following slogan to be repeated by the congregation at each meeting, led by a sister who will relate a faith-promoting incident of her own experience or knowledge: "We stand for faith in God—ever looking upward and onward, with love and service for humanity."

In Memoriam

Blackfoot Stake.

Relief Society stake presidents and Relief Society workers generally will be sorry to learn of the death of Mrs. Signe A. Davis, president of the Blackfoot stake Relief Society. Mrs. Davis was an exceptional woman in many ways and one of our strong and capable stake presidents. The General Board appreciates her excellent work, both as stake secretary and stake president, and extends through these columns heartfelt sympathy to her husband and family.

Tintic Stake.

Mrs. Rosetta Birch, first counselor in the Tintic Stake Relief Society, and wife of President E. Franklin Birch, passed away suddenly in the late winter. Mrs. Birch had for seven years served faithfully in the stake work and in the community generally, and is deeply mourned by all who knew her.

North Sanpete Stake.

Mrs. Rebecca Winters Tucker, aged 87, has passed to her reward after many years of faithful service in mortality. She was for thirty-four years a member of the Fairview Relief Society presidency, and was known for her good deeds and helpfulness. Mrs. Tucker was born in Kirtland, Ohio, and in 1852 came to Utah with her parents, Hyrum and Rebecca Winters. Her mother, Rebecca Winters, died and was buried on the trail from Iowa to Utah. The grave, originally marked with a wagon tire, has since become a place of interest to many Latter-day Saints, and a monument has taken the place of the original marker. Mrs. Tucker was the wife of Amasa Tucker, and six children have been born to them. In pioneer days she often fed the Indians and made beds all over the floor for them. She was always ready to help the poor and needy, to minister to the sick and to lay out the dead. Her slogan was, "Hold each other's character sacred; do not judge hastily." She is survived by one son and three daughters, thirty grand-children, eigthy great grand-children, and two great great grand-children.

Wayne Stake

In the death of Celia A. Heath, the Torrey Relief Society lost one of its most faithful workers. Mrs. Heath, who has been a permanent resident of Torrey for many years, acted as a teacher in the Relief Society and was later chosen as a counselor, which position she held at the time of her death. She was always energetic and faithful in her labors. Mrs. Heath was the mother of thirteen children.

Guide Lessons for September

LESSON I

Theology and Testimony

(First Week in September)

THE PARABLES OF OUR SAVIOR (Continued)

Next to the kingdom of heaven itself, it would seem that forgiveness was a matter of concern with the Lord Jesus. And this is certainly consistent with his mission. He is the great Source of the remission of sins, but for his sacrifice the race sin which brought death into the world would hold men in their graves forever.

We cannot say that Jesus was a great repenter because he did not sin; but we can say that he was the greatest forgiver that is known to history. He taught forgiveness, he practiced forgiveness; and among his last utterances he called upon his Father to forgive all men. Little wonder then that we are divinely commanded to forgive all men, and told that our being forgiven depends upon our forgiveness of others.

No one can consistently adopt the Lord's prayer who is in an unforgiving state of mind.

Forgiveness is one of the conditions of heaven, perhaps one of the most important conditions.

There may be selfishness in repentance but perfect forgiveness is entirely altruistic. It is the great test which determines our capability to do as we would be done by. It seems plain that without forgiving hearts no place could be heaven and no condition can be heavenly.

Then it follows that to be unforgiving means to be unfit for heaven. Jesus preached forgiveness in sermons, and taught it in parable, and practiced it marvelously.

The Parable of the Unmerciful Servant—Matt. 18:23-35.

"Therefore is the kingdom of heaven likened unto the king, which did take account of his servants.

"And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents:

"But forasmuch as he had naught to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

"The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

"Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

"But the same servant went out, and found one of his fellow servants which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

"And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

"And he would not; but went and cast him into prison, till he should pay the debt.

"So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

"Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desirest me:

"Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?

"And his lord was wroth, and delivered him to the tormentors till he should pay all that was due unto him.

"So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

This parable was evidently directed to the business custom of enslaving for debt. The kingdom of heaven is compared to a king, just and merciful, one to whom an account must be rendered and adjustments made in keeping with the willingness and ability of the debtor to pay. Then as now business men were in positions of power and needed for their own sakes to be shown that there is no perfect justice without mercy. This parable brought them face to face with forgiveness in a business transaction in which three things were illustrated: First, that heaven would demand a reckoning for opportunities and abilities entrusted to every individual; second, that forgiveness was a practice of heaven; and third, that unforgiveness in man resulted in a necessary unforgiveness of heaven even for sins that had previously been forgiven.

The lesson is illustrative of a temporary admittance into heaven through forgiveness and then a sudden banishment from heaven through the manifestation of an unheavenly state on man's part and the authority and power that keep heaven heavenly.

The Parable of the Two Debtors—Luke 7:41-43.

"There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty:

"And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most?

"Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged."

This parable was given to show the relation between forgiveness and love: that where there is much of one, there is an abundance of the other. Forgiveness not only begets love in the heart of the one who is forgiven but it develops love in the heart of the one who forgives.

The parable was also a polite rebuke to the unforgiveness of the Pharisee at whose house Jesus was a guest.

By reference to verse thirty-nine it will be seen that on that occasion Jesus read the mind of his hypocritical host and answered his unexpressed opinion of Jesus as to whether he was a prophet or an impostor.

For an understanding of the setting and the circumstance of this parable a study of Luke 7:37-50 should be made. It should be clearly kept in mind that in the light of the life of Jesus, it cannot be thought that sinning to be forgiven that we may love or be loved is taught by this parable. The woman had not transgressed to be forgiven but through weakness and having repented she came to Jesus for an authoritative release from the thraldom of her iniquity, and having been forgiven, her gratitude brought her to Jesus with gifts expressive of her appreciation of his power and generosity of spirit.

The Parable of the Prodigal Son—Luke 15:11-32.

"And he said, A certain man had two sons:

"And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

"And not many days after, the younger son gathered all together and took his journey into a far country, and there wasted his substance with riotous living.

"And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

"And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

"And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

"And when he came to *himself*, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

"I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

"And am no more worthy to be called thy son: make me as one of thy hired servants.

"And he arose and came to his father. But when he was yet

a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

"And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

"But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

"And bring hither the fatted calf, and kill it; and let us eat, and be merry:

"For this my son was *dead*, and is *alive* again; he was *lost*, and is *found*. And they began to be merry.

"And now his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing.

"And he called one of the servants, and asked what these things meant.

"And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

"And he was angry, and would not go in: therefore came his father out, and entreated him.

"And he, answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

"But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

"And he said unto him, Son, thou art ever with me, and all that I have is thine.

"It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost and is found."

This parable might with some propriety be called a domestic parable. Its settings are a home and its characters are of one family. It teaches the folly of waywardness, the humiliation of sinfulness, the reconstruction of repentance, the high-mindedness and joy of forgiveness, and the equity of giving the fallen a chance to rise.

The feast was not made for the prodigal alone, but because his return was an occasion for a family rejoicing. The prodigal did not ask nor expect a reinstatement to position nor a re-inheritance of property. He sought only an opportunity to *serve*. He was still in pursuit of happiness. In his wild chase on sin's path he failed to find the object of his pursuit. "The memory of his joyful days at home called him back." The exclamation, "I will *arise* and go to my father," was the outburst of yearning to be

good, and a determination to climb out of the pit to the ground floor of his boyhood home.

To the family the prodigal was morally dead, and in his return the father saw a moral resurrection which the elder brother could not see.

To the father's reply, "All that I have is thine," might here be added, "and your brother, too—dearer than all property possessions."

Coming as the prodigal did before his father, withered by sin but purified by soul repentance, with confession of his sins against heaven and his father, he found forgiveness but this forgiveness did not mean restoration of what had been wasted nor a redivision of the estate between him and his brother who remained at home with his father and happily escaped the penalty-paying experiences of the prodigal.

The father's forgiveness extended to a father's welcome of his son, a restoration of a father's confidence in his son, and the hope that the elder brother would recognize the joy of "being a brother's keeper."

Questions and Problems

1. Why did Jesus place so much stress on the doctrine of forgiveness, putting it in his sermons, his parables, and his prayers?
2. Discuss the proposition: No one may hope to be a successful heaven-maker or a successful heaven-seeker without forgiveness in the heart.
3. In what respect was the parable of the unmerciful servant a business parable?
4. Why does Jesus make the kingdom of heaven a king in this parable?
5. What three things concerning heaven and forgiveness are taught in this parable?
6. Show that the nobler the spirit the more willing to forgive.
7. Give the setting of the parable of the two debtors.
8. Mention two of the evident purposes of this parable.
9. What truth concerning the relation of forgiveness and love is taught by this parable?
10. Discuss this proposition: Jesus always taught against sinning and in favor of forgiving sins.
11. What do the words, "Go in peace," as used in verse fifty, mean to you?
12. Discuss this proposition: Repentance is a process of moral resurrection and forgiveness is the big step in reclamation.
13. Why may the parable of the Prodigal Son be fittingly called a domestic parable?
14. How does this parable show the folly of seeking happiness through sin?
15. Wherein does this parable show the fearful degradation at the end of the path of evil indulgence?
16. How does the parable portray, what it means to see a repentant soul through love's eyes?
17. How does this parable teach that the reward of repentance can not equal those of unfaltering faithfulness?
18. Show that short-sightedness was the chief cause of the criticism of the father by the elder brother, in this parable.

LESSON II

Work and Business

(Second Week in September)

LESSON III

Literature

(Third Week in September)

OLIVER WENDELL HOLMES—Continued

In our last lesson on Holmes, we emphasized his genial nature, a nature that radiated sunshine as definitely as any light or heat center radiates light and warmth.

In Edward Bok's famous autobiography, he tells us of his visit to Holmes. It is so interesting that we shall include part of it in this lesson:

Bok arrived in Boston on Sunday evening; and the first thing he did was to dispatch a note, by messenger, to Dr. Oliver Wendell Holmes, announcing the important fact that he was there, and what his errand was, and asking whether he might come up and see Dr. Holmes any time the next day. Edward naively told him that he could come as early as Dr. Holmes liked—by breakfast time, he was assured, as Edward was all alone! Dr. Holmes' amusement at this ingenuous note may be imagined.

Within the hour the boy brought back this answer:

"*My Dear Boy*:—I shall certainly look for you tomorrow morning at eight o'clock to have a piece of pie with me. That is real New England, you know.

"Very cordially yours,
"*Oliver Wendell Holmes.*"

Edward was there at eight o'clock. Strictly speaking, he was there at seven-thirty, and found the author already at his desk in that room overlooking the Charles River, which he learned in after years to know better.

"Well," was the cheery greeting, "you couldn't wait until eight for your breakfast, could you? Neither could I, when I was a boy. I used to have my breakfast at seven," and then telling the boy all about his boyhood, the cheery poet led him to the dining-room, and for the first time he breakfasted away from home and ate pie—and that with "The Autocrat' at his own breakfast table!

A cosier time no boy could have had. Just the two were there, and the smiling face that looked out over the plates and cups gave

the boy courage to tell all that this trip was going to mean to him.

"And you have come on just to see us, have you?" chuckled the poet, "Now, tell me, what good do you think you will get out of it?"

He was told what the idea was: that every successful man had something to tell a boy, that would be likely to help him, and that Edward Bok wanted to see the men who had written books that people enjoyed. Dr. Holmes could not conceal his amusement at all this.

When breakfast was finished, Doctor Holmes said: "Do you know that I am a full-fledged carpenter? No? Well, I am. Come into my carpenter shop.

And he led the way into a front-basement room where there was a complete carpenters outfit.

"You know I am a doctor," he explained, "and this shop is my medicine. I believe that every man must have a hobby that is as different from his regular work as it is possible to be. It is not good for a man to work all the time at one thing. So this is my hobby. This is my change. I like to putter away at these things. Every day I try to come down here for an hour or so. It rests me because it gives my mind a complete change. For, whether you believe it or not," he added with his inimitable chuckle, "to make a poem and to make a chair are two very different things."

"Now," he continued, "if you think you can learn something from me, learn that, and remember it when you are a man. Don't keep always at your business, whatever it may be. It makes no difference how much you like it. The more you like it, the more dangerous it is. When you grow up you will understand what I mean by an 'outlet'—a hobby, that is—in your life, and it must be so different from your regular work that it will take your thoughts into an entirely different direction. We doctors call it a safety-valve, and it is. I would much rather," concluded the poet, "you would forget all that I have ever written than that you should forget what I tell you about having a safety-valve."

"And now do you know," smilingly said the poet, "about the Charles River here?" as they returned to his study and stood before the large bay window. "I love this river," he said. "Yes, I love it," he repeated; "I love it in summer or in winter." And then he was quiet for a minute or so.

Edward asked him which of his poems were his favorites.

"Well," he said musingly, "I think *The Chambered Nautilus* is my most finished piece of work, and I suppose it is my favorite. But there are also *The Voiceless*, *My Aviary*, written at this window, *The Battle of Bunker Hill*, and *Dorothy Q.*, written to the portrait of my great-grandmother' which you see on the wall there. All these I have a liking for, and when I speak of the

poems I like best there are two others that ought to be included—*The Silent Melody* and *The Last Leaf*. I think these are among my best."

"What is the history of *The Chambered Nautilus*?" Edward asked.

"It has none," came the reply, "it wrote itself. So, too, did *The One-Hoss Shay*. That was one of those random conceptions that gallop through the brain, and that you catch by the bridle. I caught it and reigned it. That is all."

Holmes was undoubtedly right in regarding *The Chambered Nautilus* as his most finished poem.

In this estimate, Whittier joined by remarking that the poem was "booked for immortality." The last stanza of the poem maintains the New England tradition that a poem is of little worth unless it teaches some moral lesson. But the nobility of its conception and the beauty of its expression, makes it one of the most pleasing stanzas as well as one of the most quotable bits in all of our American literature.

THE CHAMBERED NAUTILUS

This is the ship of pearl, which, poets feign,
Sails the unshadowed main,—
The venturous bark that flings
On the sweet summer wind its purpled wings
In gulfs enchanted, where the Siren sings,
And coral reefs lie bare,
Where the cold sea-maids rise to sun their streaming hair.

Its webs of living gauze no more unfurl;
Wrecked is the ship of pearl!
And every chambered cell,
Where its dim dreaming life was wont to dwell,
As the frail tenant shaped his growing shell,
Before thee lies revealed,—
Its irised ceiling rent, its sunless crypt unsealed!

Year after year beheld the silent toil
That spread his lustrous coil;
Still, as the spiral grew,
He left the past year's dwelling for the new,
Stole with soft step its shining archway through,
Built up its idle door,
Stretched in his last-found home, and knew the old no more.

Thanks for the heavenly message brought by thee,
Child of the wandering sea,
Cast from her lap, forlorn!
From thy dead lips a clearer note is born
Than ever Triton blew from wreathed horn!
While on mine ear it rings,
Through the deep caves of thought I hear a voice that sings:—

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast.
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!

Holmes in his conversation with Mr. Bok, referred to *The Chambered Nautilus* and *The One-Hoss Shay*. Both of these poems are to be found in his famous book, *The Autocrat of the Breakfast Table*. This book records the conversation of a supposedly typical Boston boarding house in which the autocrat himself takes a leading part, and into which a little romance has been woven. His own description of what the book contains is possibly better than any that might be given by another:

"Please to remember," says the Autocrat in his third number, "this is talk; just as easy and just as formal as I choose to make it. It is the 'talk' of the narrator that carries the book; and this talk is, naturally, rambling and varied. It deals with authors and cats, Shakespeare and Franklin and Aristophanes, intemperance, the privilege of misquoting, and almost as many more topics as the book has pages." This is the unique fashion in which Mr. Pace his described it for us.

Holmes was proud of his ancestry, but not too proud. I think most of us would agree with his way of looking at things, when he said that while he thought well of families that had been prominent for four or five generations, yet he liked also "to see worthless rich people have to yield their places to deserving poor ones."

In our last lesson we promised to discuss Holmes famous *Poems to the Class of '29*. He was the poet of his class at graduation, and continued to be their poet as long as he lived. Forty-four poems come under the caption *Poems to the Class of '29*. They are not equally good, nor could we expect, under any circumstances, that they would be. Some of the favorites are *Bill and Joe, The Old Man Dreams, The Boys. Bill and Joe* has always been a favorite representing the boys after they have earned their honors in the world and incidently some gray hairs and bald heads. In the time that has elapsed, since then no college class in America has had such a class poet as Oliver Wendell Holmes, and it may be that history will not repeat itself in this matter:

BILL AND JOE

"Come, dear old comrade, you and I
Will steal an hour from days gone by,
The shining days when life was new,
And all was bright with morning dew,
The lusty days of long ago,
When you were Bill, and I was Joe.

"Your name may flaunt a titled trail
Proud as a cockerel's rainbow tail,
And mine as brief appendix wear
As Tam O'Shanter's luckless mare;
Today, old friend, remember still
That I am Joe and you are Bill.

"You've won the great world's envied prize,
And grand you look in people's eyes,
With HON. and LLD.,
In big brave letters, fair to see,—
Your fist, old fellow! off they go!—
How are you, Bill? How are you, Joe?"

The three stanzas included will give a definite idea of the spirit and trend of the poem. We suggest, that if time permits, the entire poem be read to the class.

The Old Man Dreams was written in 1854. The assumption is that the responsibilities of life are cast off and an hour of youthful joy indulged in. We also include this poem that you may feel the youthful soul that permeates it.

"Oh for one hour of youthful joy!
Give back my twentieth spring!
I'd rather laugh, a bright-haired boy,
Than reign, a gray-haired king.

"Off with the spoils of wrinkled age!
Away with Learning's crown!
Tear out life's Wisdom-written page,
And dash its trophies down!

"One moment let my life-blood stream
From boyhood's fount of flame!
Give me one giddy, feeling dream
Of life all love and fame!

"My listening angel heard the prayer,
And, calmly smiling, said,
'If I but touch thy silvered hair
Thy hasty wish hath sped.

"'But is there nothing in thy track,
To bid thee fondly stay,
While the swift seasons hurry back
To find the wished-for day?'

"Ah, truest soul of womankind!
Without thee what were life?
One bliss I cannot leave behind:
I'll take—my—precious—wife!

"The angel took a sapphire pen
And wrote in rainbow dew,
The man would be a boy again,
And be a husband too!

"And is there nothing yet unsaid,
Before the change appears?
Remember, all their gifts have fled
With those dissolving years

"'Why, yes;' for memory would recall
My fond paternal joys;
'I could not bear to leave them all—
I'll take—my—girl—and—boys.'

"The smiling angel dropped his pen—
'Why, this will never do;
The man would be a boy again,
And be a father too!'

"And so I laughed,—my laughter woke
The household with its noise,—
And wrote my dream, when morning broke,
To please the gray-haired boys."

THE BOYS

Has there any old fellow got mixed with the boys?
If there has, take him out, without making a noise.
Hang the Almanac's cheat and the Catalogue's spite!
Old Time is a liar! We're twenty tonight!

We're Twenty! We're Twenty! Who says we are more?
He's tipsy,—young jackanapes!—show him the door!
"Gray temples at twenty?"—Yes! white if you please;
Where the snow-flakes fall thickest there's nothing can freeze!

Was it snowing I spoke of? Excuse the mistake!
Look close,—you will see not a sign of a flake!
We want some new garlands for those we have shed,—
And these are white roses in place of the red.

We've a trick, we young fellows, you may have been told,
Of talking (in public) as if we were old:—
That boy we call "Doctor," and this we call "Judge;"
It's a neat little fiction,—of course it's all fudge.

That fellow's the "Speaker,"—the one on the right;
"Mr. Mayor," my young one, how are you tonight?
That's our "Member of Congress," we say when we chaff;
There's the "Reverend" What's his name?—don't make me laugh.

That boy with the grave mathematical look
Made believe he had written a wonderful book,
And the ROYAL SOCIETY thought it was true!
So they chose him right in; a good joke it was, too!

There's a boy, we pretend, with a three-decker brain,
That could harness a team with a logical chain;
When he spoke for our manhood in syllabled fire,
We called him "The Justice," but now he's "The Squire."

And there's a nice youngster of excellent pith,—
Fate tried to conceal him by naming him Smith;
But he shouted a song for the brave and the free,—
Just read on his medal, "My country," "of thee!"

You hear that boy laughing?—You think he's all fun;
But the angels laugh, too, at the good he has done;
The children laugh loud as they troop to his call,
And the poor man that knows him laughs loudest of all!

Yes, we're boys,—always playing with tongue or with pen,—
And I sometimes have asked,—Shall we ever be men?
Shall we always be youthful, and laughing, and gay,
Till the last dear companion drops smiling away?

Then here's to our boyhood, its gold and its gray!
The stars of its winter, the dews of its May!
And when we have done with our life-lasting toys,
Dear Father, take care of thy children, THE BOYS!

In our last lesson we referred to the fact that a vein of humor runs through many of Doctor Holmes' poems. The American people are noted for their love of humor, consequently, Holmes met a very deep-seated national trait when he wrote humorous verse.

Examples of his humorous poems are found in *The One-Hoss Shay, The September Gale,* and in *The Height of the Ridiculous.* We are including the last named poem in this lesson:

I wrote some lines once on a time
In wondrous merry mood,
And thought, as usual, men would say
They were exceeding good.

They were so queer, so very queer,
I laughed as I would die;
Albeit, in the general way,
A sober man am I.

I called my servant, and he came;
How kind it was of him
To mind a slender man like me,
He of the mighty limb!

'These to the printer,' I exclaimed,
And, in my humorous way,
I added (as a trifling jest),
'There'll be the devil to pay.'

He took the paper, and I watched,
And saw him peep within;
At the first line he read, his face
Was all upon the grin.

He read the next; the grin grew broad,
And shot from ear to ear;
He read the third; a chuckling noise
I now began to hear.

The fourth; he broke into a roar;
The fifth; his waistband split;
The sixth; he burst five buttons off,
And tumbled in a fit.

Ten days and nights, with sleepless eye,
I watched that wretched man,
And since, I never dare to write
As funny as I can.

Questions and Problems

1. Read to the class the wonderful *One-Hoss Shay* if you are able to obtain it. If not let it pass as there are sufficient poems included in your lesson, if you find the poems difficult to obtain.

2. Wherever possible, procure a copy of *The Autocrat of the Breakfast Table* and read the chapter entitled "My Last Walk with the Schoolmistress." It is found at the end of the book.

3. What sections of our daily newspapers proves the contention that the Americans are very fond of humor in their reading matter?

4. In what American college did Oliver Wendell Holmes occupy a professor's chair for many years?

5. What recent event has brought into prominence the man who was president of the college in which Holmes was a professor? What is the name of this man, and what is his present position?

6. Give the gist of thought in the last stanza of the *Chambered Nautilus.*

LESSON IV

Social Service

(Fourth Week in September)

The Treatment of Social Difficulties

There are three rather distinct steps in the process of adjusting social difficulties. The first, the gathering and studying of the essential facts and factors in the situation, and the second, the interpreting of the difficulties, have been presented in the two preceding lessons. The third step, the treatment of social difficulties will be the subject of this discussion.

No sharp line can be drawn separating any of these processes. One frequently overlaps the other. All during the process of study, the different elements in the situation are being evaluated, so that the final interpretation is merely a statement of the conclusions that have been gradually formed. Sometimes, too, measures of treatment are introduced before the study and interpretation have proceeded very far.

The treatment, of course, is the final test of the success or failure of the whole plan to render constructive service. It is this step that is sometimes least understood and often unsatisfactorily performed. The period of treatment is likely to be a long and discouraging one, for a comprehensive program usually includes such difficult and intricate plans as breaking down old habits, restoring health and courage and stability to those who have under-

gone the demoralizing strain of a long period of failure and misfortune. This process of losing health and hope and friends is usually a gradual and insidious one, brought about by a sequence of disheartening events. Therefore, the building-up process, the renewing of the physical and mental powers cannot be accomplished in a moment.

Because of the growth of the desired positive values is slow, and often meets with apparent failure for a time, superficial treatment cannot be effective. Intensive and tireless and prolonged effort is needed to effect the desired changes in individuals and the forces that influence their development.

It is impossible, of course, to outline a general plan of treatment for certain types of social ailments. The plan to rehabilitate delinquents, for instance, cannot be the same for each one. What course is advisable to follow must be determined by the individual personality, his physical and mental and emotional make-up, his background, his capabilities, and the resources that the home and the community have to offer. Just such information and understanding is needed also to guide the future of any person who is in difficulty—whether he is one who has failed economically or one who evades the responsibility of caring for his family.

Because treatment cannot be administered by a prescribed formula, the task of aiding people who are not succeeding is extremely difficult. It is possible, only, to indicate certain ends that may be attained, and a general method that may be used in accomplishing these ends.

It is essential in planning a course of social treatment to determine, quite definitely, what achievement is possible in a particular situation. Serious thought must be given to both the handicaps, or liabilities, that have stood in the way of normal adjustment, and also to the potentialities, or assets, that indicate possibilities for growth and development. The handicaps should be removed, if possible, and if not, they should be understood as permanent disadvantages to the individual.

At the same time the potentialities of the situation should be developed. The individual should be restored to health if he is ill, should be trained for suitable employment if he has met with industrial disability, should be made to assume responsibilities if he has been evading them, should be relieved of worry and strain if the burden he has been carrying has been too heavy, should be connected with friends and relatives and church if he has become estranged from them during his period of distress. The process of treatment is the elimination of undesirable elements in the situation and the fostering and strengthening of the powers and traits and connections that are desirable.

Perhaps the treatment administered in the following simple illustration will show the processes involved. A woman who had

been ill for some time, was sure that she would not recover, and so wanted to place her eight-year-old boy in a good home, so that she would have no further worry about his future. After some study and interpretation and treatment, the child was kept with the mother, but only after certain handicaps had been removed and certain possibilities for adjustment had been created. The handicaps to be removed were the mother's ill health, her discouragement, and her strong conviction that her plan was her only recourse. The assets in the situation on which the treatment was based, were the assurance, given by the physician, after an examination, that the mother's health could be restored, her willingness to be guided by what would be best for the child, and her strong desire to have him with her. So her consent was finally gained to have the boy placed temporarily, instead of permanently, and with renewed hope she submitted herself to medical treatment which resulted in a gradual recovery of health and courage, and later in her economic independence.

Questions and Problems

1. Explain in some detail the three processes used in solving a social problem.
2. Why is treatment the final test? Why is it often discouraging?
3. Why is the treatment of a juvenile offender likely to be more successful than the treatment of an older offender?
4. Why is an understanding of the mental and physical and emotional make-up of a person necessary, when treatment is being planned for him?
5. Show how the plan in the incident might have failed, if the person interested in the mother had not been skillful in changing mental attitudes.

Teachers' Topic for September

(Third Week in September)

Household Arts

"She looketh well to the ways of her household and eateth not the bread of idleness.

"Her children arise and call her blessed, her husband also; and he praiseth her." Proverbs, 31:27, 28.

1. Discuss the exchange of ideas in regard to fine needlework, crocheting, knitting, netting, lace-making, etc.
2. Preserving and canning fruits, meats and vegetables.
3. The advantage of displaying work at state and county fairs.

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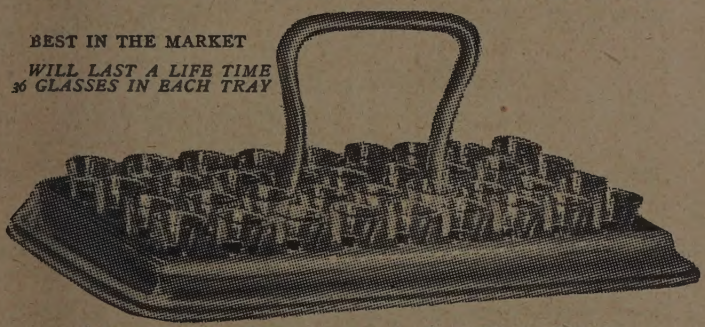

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